Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——*Luke* xii, 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——PUBLISHED AT 166 WASHINGTON-STREET.

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POETRY.

SACRED LYRIC.

By James Edmeston, London.

Where can I go from *Thee!*
All present Deity!
Nature, and Time, and Thought, thine impress bear,
Through earth, or sea, or sky,
Though far afar! I fly,
I turn, and find Thee present with me there.

The perfume of the rose,
And every flower that blows,
All mark thy love, in clusters of the vale;
The corn that crowns the fields,
The fruits the garden yields,
Proclaim the bounties that can never fail.

The vapor and the cloud,
The thunder-bursting cloud,
Speak of Thy majesty in words of flame;
The ocean as it roars,
Lashing the rocks and shores,
Declares from what a mighty hand it came.

The vasty globes that roll,
Each on its own firm pole,
Through all the boundless fields of space alone,
Prove that indeed Thou art
The life-wheel and the heart
Of systems to our little world unknown.

From Thee I cannot fly;
Thine all observing eye,
Marks the minutest atom of thy reign;
How far so'er I go,
Thou all my path wouldst know,
And bring the wanderer to this earth again.

But why should I depart?
'Tis safety where Thou art;
And could one spot thy being hold,
I, poor, and vain, and weak,
That sacred spot would seek,
And dwell within the shelter of thy fold!

DOCTRINAL.

FOR THE CHRISTIAN REGISTER.

REVIVALS.—No. 4.

III. I pass on to consider, in the third place, another principle or instrument employed to produce and extend a revival—and that is *associated action.* This is something intimately allied to sympathy, but yet a distinct and additional agent. The power of sympathy is chiefly with the feelings and affections. The other instrument of which I speak, as is implied in the name which I have given it, has a control over the actions and conduct, and of the three agents is not the least important and efficient.

In the time of a revival, every one who approves of it has something to do. While the Lord's work is going on, no one is permitted to be idle. Every man, and every woman too, according to their ability and experience, are expected and required to aid in forwarding and accomplishing the work. The labor is by no means entirely laid upon the minister of religion. The clergy are not left to act alone. The assistance of the lay brethren is called in—and they frequently prove the most active and efficient in the work. They are commissioned to go from house to house, and to sow the seeds of their peculiar doctrines wherever they can find an unoccupied or an unprotected spot. Some of these emissaries may be detected prowling around and invading the precincts of every heterodox parish. It is incumbent upon every converted person, who has passed through the required charge, to do all in his power to induce others to submit to the same process. It is enjoined upon them to converse with the unregenerate, to lend them books, to bring them to the religious meetings, and in short to do every thing in their power to promote the revival, and enlarge the sphere of its operations. Besides this, it is expected that the new as well as the old converts will meet together frequently, to strengthen each other's hands, and encourage each other's hearts. It is their duty to watch over each other's spiritual interests—to take care that no one is permitted to relapse or grow lukewarm in the cause. In these meetings of the converted and confirmed, of course, there is the best opportunity for mutual action upon the mind and principles. A spirit of interest in the great and common cause is kept up and enlarged. The opinions of individuals are strengthened by mutual exhortations, general addresses and united prayers. Exertions are combined, and plans agreed upon, to effect some definite and desirable object. *Associated action* is a great and mighty engine—and those most skilled in getting up these religious excitements generally know how to manage and direct it to the best advantage. Every inch of ground which is gained must be secured and retained—every surprised citadel must be garrisoned by a watchful and efficient force—and all possible means must be employed by the associated bands to carry the war farther and farther into the enemy's territory.

I have thus spoken of the three great instruments usually employed to create and extend a revival of religion, *fear, sympathy, associated action.* You will observe that it has been my aim thus far to prove that these excitements can be accounted for, and are in reality altogether produced by human agency and contrivance. The fundamental circumstance of these revivals is their assumed preternatural character. Of course I considered this the first and great point to be examined. The decision of this would be final and decisive of the whole matter. If indeed, as is pretended, they are the immediate and extraordinary work of God, it is great presumption and great impiety in any way to obstruct or resist them. But if, on the other hand, they are the result of human plans and artifice, then it is no less impious and wicked to ascribe them to divine influence and agency. I have laid before you some circumstances accompanying these excitements, which appear to me to prove, beyond a reasonable doubt, that they are entirely effected by systematic management and regular exertions of mortal men like ourselves. It may still, however, remain a question whether, as instruments of religious improvement, they be salutary or prejudicial.

Considered then as mere human operations and contrivances, I find a serious and weighty objection to what are commonly called revivals of religion, in the simple fact that they are not revivals of *practical* religion. It is not the declared and desired object to make men good—but to convert them—that is to bring them to the belief of certain speculative views. In the time of a revival, men are not particularly exhorted to be temperate, just, kind, merciful, benevolent. O no—this would be preaching up mere carnal morality—but they are exhorted to repent of that wicked nature which God has given them. The man who has always delighted to cherish just, honorable, confiding views of God's character and government, is now told that he must be converted to the belief of the doctrine of election—that cruel and wicked doctrine which teaches that God has, from all eternity, without any reference or foresight of their characters or conduct, chosen a few of the human race to be forever happy, while the vast and countless multitude he leaves in their natural state of depravity, and sentences to eternal woe. This and the other doctrines of Calvinism must be zealously and firmly embraced—and then the believer may consider himself in the right way to be saved. And what is the effect of these conversions upon the character and life? Do you find that those who have been the subjects of them are usually much improved in their temper and behaviour? Do you discover that they are more amiable, obliging, honest, and virtuous, than those who have never passed through such a change? On the other hand, do you not find some of them at least sour, stern, exclusive and censorious? Are not the virtues of charity and toleration lightly esteemed, and denounced as indicative of a weak, if not a wicked, mind? Do you find a spirit of infallibility, bigotry and uncharitableness, attendant upon these revivals? And if you observe such things, can you look upon them with much complacency or approbation? Can you feel desirous to do any thing to encourage or extend such proceedings? Can you bid God speed to those who are engaged in the work? Must you not look upon the whole affair as a pernicious delusion, very unfavorable to the growth and prevalence of true, pure, and practical religion? If the statements which I have made are worthy of credit, (and I leave you to judge of their truth,) you will not, I trust, be inveigled into the belief that these disorderly excitements are the work of the Lord, but you will regard them as the crafty devices of men. You will not consider it your duty to countenance and forward them, but on the other hand will feel bound to do every thing in your power, consistent with prudence and decorum, to check and restrain them.

ZUINGLE.

RELIGIOUS INTELLIGENCE.

STATE OF RELIGION IN BOSTON.

A Cry from the North. A series of Letters from a Gentleman in Boston, to his Brother in the South, on Orthodox Policy, &c. To be issued weekly. Nos. 1 & 2.

"Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins."

These letters bear unequivocal marks of having been written by a member of the Methodist connexion. No one who reads them carefully will entertain any doubts as to this fact. We value them the more highly on this account. If an individual of any sect may be considered qualified to give an *impartial* statement of the state of religion in this city and its vicinity, at the present time, it is the Methodist. We are glad to see a member of that respectable body of Christians coming forward thus boldly, and giving a plain unvarnished account of orthodox proceedings and management. Many of the facts which he relates we know to be true, and we have no reason to doubt the truth of any of them. We hope he will proceed as he has begun—state facts which cannot be disproved in a calm but forcible manner, and expose all the tricks and artifices now practised among us by an intriguing and proselyting sect. For the benefit of our readers who may not see the letters, we publish the following extracts.

BOSTON, JULY 2, 1827.

Dear Brother—

In the letter which you lately sent me, I find an inquiry concerning the state of religion in Boston. In connexion with this inquiry, I also observe that you have assumed many things as matters of fact, which are idle fabrications, put into circulation by a people who are endeavoring to exalt themselves in the eyes of the world, though at the expense of truth and justice. Now, as it would take a long time to answer fully your inquiry, I propose to address you in a series of letters from week to week, until all the facts shall be developed which are in my possession; and then you may be enabled to form a judgment of your own, with regard to the orthodox movements in this city.

I have facts before me, which, I think, will astonish you; and which if revealed to the world cannot fail of doing some good.

* * * * * * *

To judge by the actions and the various movements of this people, one would think they were taking all Boston by *storm:* that Unitarians, Methodists, Baptists, and Universalists were all coming over to be guided by their counsel and governed by their power.—They are a very *moving* people, that's certain; for they can move any way and every way, to make a proselyte or build a church.

That their two new churches are no evidence of their great and rapid increase may be inferred, when we consider *how* their churches are formed. Their churches, as I am told, are composed of members of different churches under their power: thus, several from their various churches, uniting together, form themselves into bodies, and thus raise up new churches by *colonizing them.*

Now, if you will go into any of their places of worship, you shall see how little need there is for the formation of new societies. There is but one of these churches which may be said to be well filled, and that is the Hanover Church, which is a house of very moderate size. In the Old South, Park Street, and Green Street Churches, you may count from 20 to 40 pews vacant; and in the Essex Street Church, you will see a third of their pews labelled off, "To Let!" And yet we are gravely told our churches are filling up so fast, that we must colonize new churches! Thus, by this new species of craft, are you and others at a distance imposed on. It was but a few days since, that a gentleman of considerable candor, and a member of one of their churches, declared to me, that this was the true state of the case: and he subjoined his remarks by saying, "were we to say less and walk more becoming the gospel of Christ, we should exhibit more wisdom."

Yet this plan these men adopt to impress the world with the idea, that they are doing *great things*, and therefore deserve a *great name.* * * * * * *

You have heard much of the great *revival* in this place, and with many others you have doubtless formed the opinion, that thousands were flocking into the kingdom of Christ. Alas! how apt are we to listen to any statements and to any reports that issue from men in power. That there have been some genuine converts to the religion of Jesus during this excitement, I will not deny. God forbid, that I should assume the prerogative of judging the heart. But it is rather curious to hear these people speak of their revivals: many of them seem disposed to take all the glory to themselves, and talk with as much boasting, concerning the accession to their churches, as the rough soldier, on telling of his conquests after his return from the field of battle. Now I do not consider it any evidence of these churches being the favorites of Heaven, because among them there have been found some instances of genuine conversion: God is able to make the *wrath* of man to praise him; he can overrule any event for his own glory; and bring over any measure to his own praise, which was only adopted to bring praise to the creature.

One would think, that humble and sincere Christians would say but little of their praiseworthy exertions during such a time as this, and rather be willing to give God all the glory, and to attribute to him all the power. But what is the result of this great excitement? what is the *fruit* of this revival, that has given so much cause for triumph? We recollect taking up the Recorder and Telegraph not long since, wherein a *correct statement* was purported to be given; and we remember well with how much of the rejoicing spirit of the age it was told that such a number were added to the orthodox churches: and in that account it was also stated (and I doubt not very reluctantly,) that during the same space of time 133 were added to the Methodist churches; a number nearly equal to the whole amount added to all the orthodox churches put together. What is rather remarkable, the orthodox seemed to think all the while, that they were the peculiar favorites of heaven, and therefore might well claim the ground of boasting; but to their surprise they found that though the Methodists made no noise, yet the Lord had not forsaken them.

This people had been so much taken up with their own success, that they had well nigh overlooked the humble Methodists, and in their fiery and bigoted zeal would doubtless have said, "stand by, for we are holier than thou," could they have blinded others as easily as they blind their own people.—But it seems the Methodists have a paper of their own, beside several other well conducted periodical publications; and the higher powers were too well aware that these Methodists have a *trumpet* also, which, if it do not make as long, as loud, and as *twanging* a sound as their own, yet, nevertheless, it gives a more *certain* sound: and this you know is the main point; for if the trumpet give an uncertain sound, who shall prepare himself for the battle? * * * *

Go and ask the members of Dr. B's church what are the peculiar tenets of this man, and not half of them can tell you. He pretends at one time to be a Calvinist, and at another time an Arminian. I assure you he can preach as good Arminianism as any body, when it suits his purpose. I am told that half the new members of his church, joined it under the impression that he held to the same doctrines as preached by the Methodists; but alas, they will be always learning, and never be able to come to the knowledge of the truth.

An interesting account of the Second Annual Meeting of the BRITISH AND FOREIGN UNITARIAN ASSOCIATION, is given in the July number of the Monthly Repository, of which we have prepared the following abstract:

The Second Anniversary of this Society was held on Wednesday and Thursday, the 6th and 7th of June. The meeting for transacting the annual business, was held at the Unitarian Chapel, South Place, Finsbury, on Wednesday morning: John Christie, Esq. in the Chair.

The Chairman observed, that it became his duty, as Treasurer of the Society, to read the statement of their funds, which, he was happy to say, were in a flourishing condition. He then enumerated the various items of receipt and expenditure, from which it appeared, that during the last year the former had amounted to the sum of 1138*l.* 18*s.*; to which was to be added the balance of 329*l.* 4*s.* 9*d.* in the hands of the Treasurer at the last Anniversary, which, with the exception of 359*l.* 14*s.* 11*d.* yet remaining in his hands, had been expended in effecting the diffusion of Unitarian principles in this and other countries.

The Rev. R. Aspland, the Secretary, read the Report of the proceedings of the Committee during the past year. It commenced by stating, that the result of their exertions for the spread of true and liberal Christianity, was on the whole satisfactory, and that their labors had not altogether been in vain. The Report was divided into four parts: 1st. The Home Department; 2d. Civil Rights; 3d. The Book Department; 4th. Foreign Department. Upon the first, it stated, that the principles of Unitarianism were making slow but promising progress in various parts of the United Kingdom.

The Report then proceeded to detail the exertions of the Committee for the attainment and preservation of their civil rights.

[This we omit, as not likely to be particularly interesting to our readers.]

The Rev. Dr. Rees read the Report of the Book and Tract Department. It stated the junction of the Unitarian Book Society with the Association, and that books and tracts had been distributed in Calcutta, Paris, Glasgow, and in various other towns in England and Scotland. It also announced, that the Monthly Repository had been purchased by the Association, with the aid of donations and loans from private individuals, and would in future be conducted under the direction of the Committee.

Mr. Bowring read, in the unavoidable absence of Mr. Fox, the Report of the Foreign Department. It stated, that a mission had been established at Calcutta, under the superintendence of Mr. Adam, from which place, by the next Anniversary, they hoped to receive gratifying accounts of the spread of Unitarian principles. At Madras, a Unitarian Church had been for some years in existence, but it appeared to be making but little progress. The Committee said, that they had called on their Indian friends to fulfil their generous promises as to the Calcutta Chapel and mission; and, indeed, on all who looked with hope and with interest on the spread of Christian truth (associated as it was, with one of the most illustrious names which ever graced the Anglo-Indian pages) over a territory wider in extent, and vaster in population, than ever before submitted to the dominion of strangers. In a country, it was added, where idolatry and superstition in their most barbarous and disgusting forms had had their triumphant, their immemorial reign; where the few gleams of truth which might be discovered by learned industry, in the obscure records of the past, had been wholly overshadowed and darkened by the grossest and foulest polytheism; none could watch the uprising of the day-star of a holier and a purer faith, without anxiety and joy, without the desire and the attempt to diffuse its happy influences. The Report further stated, that in the United States of America, measures had been taken to unite the different and scattered Unitarian interests into one grand and efficient body, from which the happiest results were anticipated. From Transylvania, which might be deemed the mother-country of Unitarianism, the Committee had received the most gratifying accounts. The number who professed that faith in that quarter, was estimated at 50,000. The superintending authority was vested in the presses of the general Synod. A college had long been established at Klausenburg, which contained about 300 students; besides, there were two gymnasia, or preparatory schools, at Thomburg and Keresztur. In France, and other countries on the continent, the Committee flattered themselves they saw an opening for the introduction of their tenets.

In the evening, there was a religious service at the Chapel. The introductory service was conducted by the Rev. J. O. Squier, of Saffron Walden, after which, the Rev. Ed. Tagart, of Norwich, delivered an able and interesting sermon from Matt. xviii. 15—18, on the Nature and Constitution of a Christian Church.

On Thursday morning there was a second religious service. An excellent discourse was delivered on the occasion by the Rev. John Kenrick, of York.

Many of the gentlemen present on the occasion dined together; and in the evening various interesting remarks were made, relative to the state and prospects of Unitarian Christianity.

The Rev. R. Aspland said, that he was always happy when he could render any service to the Unitarian cause. He felt unfeigned pleasure in avowing his firm conviction, not only that Unitarianism was true Christianity, but that it was the only form of worship that could keep Christianity alive in the world. Some very orthodox persons had lately been extremely active in progagating a report of his re-conversion from Unitarianism; but on what grounds such a report had been founded, he was utterly at a loss to know. He was unable to find adequate words to express his gratitude to Providence that he had in early life become a Unitarian. He had been brought up amongst a very pious class of persons, but still he had found himself uneasy; he had felt that he wanted something which they were unable to give him. In the morning of his days he had gone out to seek the manna of divine truth, and he had found it among the Unitarians, whom he sincerely believed to be, in the orthodox phrase, the Lord's people. He was sure that they had the spirit of the Lord, because, where the spirit of the Lord is, there is liberty. In considering the broad question of Unitarianism, it appeared wonderful to him that it lived at all, so great was the opposition it had to accounter. All changes, however, were necessarily slow; but, at the same time, no delusion could last long, and when every man came to be convinced that it was his interest not to be deceived, their cause would triumph: and when he said that their cause would triumph, he meant not that this or that creed, but that the great principles on which they were united, would triumph. It was not, however, by force that this triumph was to be obtained; it was by argument and persuasion alone. He was happy to say, that he did not know a single Unitarian who wished his cause to be promoted by any other means. He could remember the time, when to be told that there was a Unitarian in company, would have excited a feeling somewhat akin to disgust: the real fact was, that they had formerly been outlaws, and had only forced themselves within the pale of civilization by their exertions. By means of Unitarian Associations, the knowledge of Unitarianism had been diffused throughout the country, chapels had been established in different parts, and become numerous, and Unitarians had sprung up in Scotland and Wales, where, till within a very short time, they had been looked upon as non-descript animals. The great mathematician of antiquity had said, that if he had but one point to rest his lever upon, he would move the globe; and so it was with religious truth. The place from which the lever was acting at present was America; great efforts were making there, and should they be continued in the same spirit in which they had been begun, there could be no doubt but that the effect would be prodigious.

A respectful allusion having been made to Rammohun Roy, Mr. Buckingham, who had also been referred to as his friend, returned thanks in his behalf.

Mr. Buckingham in expressing his thanks said: His feelings would have prompted him to rise on the occasion, even if he had not been alluded to by name as the friend of that distinguished person. His conduct and character had entitled him to the greatest respect. Rammohun Roy belonged by birth to the highest class of society in India: he was a Brahmin, and as such possessed of many privileges, and enjoying high consideration. He was, therefore, entitled to peculiar praise for having avowed his conversion to Christianity. The more he had sacrificed by this step, the greater was his merit. He was a man of great wealth, possessed of very large landed property, and might have been excused if he had yielded to the influence of the climate, and abandoned himself to habits of indolence; but his love of truth had overcome every temptation of this kind, and

led him to severe study. He had not adopted Christianity on light grounds, but had prosecuted his inquiries firmly and perseveringly into the divine origin of his adopted faith. This entitled him to honor. Though not acquainted with the English language in his early years, and never having studied it in any college, he had written in the purest English one of the ablest defences of Unitarianism. He was the firm and liberal friend of education, to the promotion of which he was devoting a third of his ample fortune. Literature in like manner engaged his powerful patronage, and derived from him the most effective support. On all these accounts he was eminently entitled to the respectful notice of the Unitarians of England; and he (Mr. B.) would have much pleasure in communicating to him the honorable mention which had now been made of him from the chair. Adverting to Mr. Adam and the Indian mission, Mr. Buckingham observed, that if any progress was to be made in converting India to Christianity, it must be by teaching the doctrine of the unity of God. Those who now believe in a multitude of gods, would not be prevailed upon to exchange their creed for another which held, under whatever modifications, that there was a plurality of deities. In illustration of this remark, he related a conversation which had passed in his own hearing between the late Bishop Middleton and Rammohun Roy, in which the former had objected to the Christianity of the latter, that it did not comprehend the doctrine of the Trinity. Rammohun Roy had replied, that if he were bound by Christianity to believe in three divine persons, he could not see adequate reasons for renouncing the creed of his countrymen in millions of divinities. He also mentioned a fact relating to the late Church-of-England missionary, Mr. Martin, who, when engaged in preaching Christianity in Persia, as had been stated to him (Mr. B.) on the spot, finding the strong feeling that existed against the doctrine of the Trinity, had prudently confined himself to representing God as one being, without adverting to a plurality of persons. By this course, he had secured the attention and respect of the persons whom he had addressed.

CHRISTIAN REGISTER.

ROSTON, SATURDAY, SEPTEMBER 1, 1827.

Harvard University. The annual Commencement exercises of the University took place on Wednesday, at Cambridge. A very large concourse of auditors and spectators attended. His Excellency the Governor, and his Honor the Lt. Governor were present. The exercises commenced at a little past ten o'clock. Prayers were offered by the Rev. Professor Ware, who presided on the occasion, in the absence of President Kirkland.

The performances of the graduating class were creditable to the young gentlemen and to the Institution. The number of young gentlemen who graduated was *forty-three*. The honorary degree of LL. D. was conferred on the Hon. Bushrod Washington, and the Hon. Horace Binney of Philadelphia; and that of A. M. on Edward D. Bangs, Esq. Secretary of State in Massachusetts. No degree of D. D. was conferred.

On Thursday, A. M. a large and highly respectable audience assembled to attend the public exercises of the Phi Beta Kappa Society, and the declamation for the Boylston prizes. The exercises before the Phi Beta Kappa Society were an Oration, by Rev. James Walker, of Charlestown, and a Poem, by Dr. Gamaliel Bradford, of this city. The Poem was lively and well received.—The Oration was a profound, powerful, and very interesting performance.

We have much satisfaction in being able to state, that an unusually large class has entered the University. *Seventy-four* had been received on Tuesday, and it was expected that some others would be examined on Friday.

This fact is the more gratifying, when we recollect what unkind, and, we think we may say, unprincipled efforts have been made, by the enemies of the Institution to prejudice the public mind against it.

It appears by the Triennial Catalogue of Harvard University, that the venerable Dr. Holyoke, of Salem, now in his hundredth year, was graduated in the year 1746. Of the nine classes next succeeding his, there is no individual living; and of the seventeen next classes to his, there are only *twenty* living.

A correspondent of the Essex Register has furnished for that paper the following lines, in reference to Dr. Holyoke, which he says were suggested by seeing the name of that venerated man "occupying the oldest place on the Harvard College Catalogue, and standing alone, *unstarred*, among hundreds of his cotemporaries, like a beacon light shining amidst a dark and cheerless expanse."

Hail, venerated man! the weight of years—
The agitations of this fitful life—
The "thousand natural ills that flesh is heir to"—
The "besom of destruction," which hath swept
O'er cities, and o'er nations, in the form
Of earthquakes, plagues' and devastating wars—
Have crumbled all thy *fellows* to the dust,
And pass'd by *thee* unscath'd. Thou, in thy strength,
And by the help of an Almighty arm,
Hast stood, an oak among the forest trees,
And given thy shelter to a weary world.
Thou standest, still, *green*, even in thy old age,
Thou patriarch of a century! Ages hence,
When generations, yet unborn, shall ask
The path to honor, and to virtuous fame—
To happy, healthful life—serene old age—
And a most glorious and triumphant close—
The name of Holyoke shall to them descend,
Rich in example, and with blessings fraught. G.

Brown University. The commencement at Providence, will take place on Wednesday next. Besides the regular public exercises, there will be, during the week, public performances before literary societies connected with the college.

Williams College. The annual commencement at Williams College, will be on the 5th of Sept. The graduating class is said to he larger than usual.

Dartmouth College. The annual commencement at Dartmouth College, was on Wednesday, the 22d ult. The degree of A. B. was conferred on 38 young gentlemen. The honorary degree of LL. D. was conferred on the Hon. Judge Richardson, Chief Justice of the Supreme Court of New-Hampshire.

Hamilton College. Twenty-three young gentlemen were graduated at the late commencement at Hamilton College. The degree of LL. D. was conferred on the Hon. Nathaniel W. Howell.

West-India Slavery.

The Christian Observer, for June, contains an interesting communication, founded upon an article in the Anti-Slavery Monthly Reporter, respecting the recent proceedings of the British West-India colonies, in relation to certain reforms in the slave codes, proposed by Earl Bathurst to the several colonial legislatures.

"The propositions of Lord Bathust were, 1. The establishment of a protector and guardian of slaves; 2. The admission of the evidence of slaves in courts of justice; 3. The giving to slaves a power, under certain regulations, of purchasing their freedom; 4. The legal institution of marriage among the slaves; 5. The suppression of Sunday markets and Sunday labor; 6. The conferring on slaves a legal right of acquiring, preserving, and transmitting property; 7. The prohibition of the separation of families by legal process; 8. The abolition of the driving whip, the regulation and record of punishments, and the abolition of female flogging."

The improvements suggested were such as recommend themselves to every friend of humanity, and could not fail, if adopted, to do much to raise the character, and finally to fit for freedom the oppressed and suffering beings, for whose benefit they were intended. The colonies, however, look with a suspicious eye upon every thing like interference with their legislation on the part of the mother country, and especially if it have relation to their slave population. The reception of the proposition was something like that of the Stamp Act, and other parliamentary proceedings, among the fathers of our revolution. We regret, however, that the occasion for the exhibition of such a spirit, should be one which could not be improved without compromising the interests of a cause every way so important to the honor of our race.

"By most, if not all of the assemblies, however, says the Observer, the bills, founded on those recommendations, on being presented, were promptly and unceremoniously rejected. In thus rejecting, however, (without the slightest reserve, and with furious tirades about that constitutional liberty which they are daily outraging in the persons of others,) the whole of the propositions laid before them by his Majesty, the Assemblies appear to have been quite sensible, that there was peril in adhering to their former declarations against all improvement of their slave code. They accompany their rejection of Lord Bathurst's bills with a resolution to revise their slave laws, in the view of introducing such meliorating changes as might be compatible with their own dignity as independent legislators, and with the safety of the colonies."

The writer then goes on to show the manner and spirit in which these professed purposes were carried into effect in the largest of the colonies, Jamaica, which is taken as the representative of the rest. We shall present this part of his article to our readers in our next paper.

Aurora Borealis. On Tuesday evening we had a very brilliant recurrence of the Northern Lights. Those who were abroad between nine and half past 10 o'clock, had the opportunity of witnessing, also, another appearance in the heavens, of a very striking and extraordinary character. It was a tract of light, apparently about as broad as the *milky-way*, resembling, but greatly exceeding in brightness, those streams or flashes which frequently strike out and dart up from the body of the Northern Lights. It was, however, quite distinct from these lights, and extended quite across the heavens from west to east, in the form of a bow, and appeared, from the time we first noticed it, to be moving slowly to the south. At a quarter past ten o'clock, as viewed from the Common, its brightness began to diminish at the eastern extremity, till, at a quarter before eleven, it had quite faded away and disappeared. The appearance seemed the more extraordinary, from the clearness of the evening, the atmosphere being quite free of clouds. It was manifest, however, on a little reflection, that it had some connexion with the Northern Lights. How extensively it may have been visible, we are unable to judge with accuracy; though, from the only satisfactory cause to which we can attribute it, we infer that it must have been quite limited, perhaps confined to the city and its immediate vicinity. Our conjectures may be quite erroneous but, from the wavy appearance and changing position, as well as the comparative nearness of this extensive light, we were led to conclude, extraordinary as it appeared, that it was only a very thin and narrow cloud, or stratum of vapor stretching itself from west to east, and rendered brilliant by the influence of the Northern Lights.

It is stated in the Georgia Courier, published at Augusta, that the Unitarian Society of that place have contracted for the building of a Church in that place, to be situated on Green Street, opposite the Methodist Church.

Utility of religious Newspapers. In an argument for religious newspapers, the Rhode-Island Religious Messenger says:—

"When publications claiming the name of Christian, not content, under that profession, merely to disseminate the doctrines of infidelity, proceed also, under the name of *liberality*, insidiously to undermine the foundations of our *religious liberties*—when such a state of things exists, what shall the churches do without religious newspapers?

Church Colonization.—In the Boston Recorder of yesterday, under the head, "Solemn and joyful occasion," we have the following statements:

"An Ecclesiastical Council will convene in the city to-morrow, [Saturday] to prepare for the organization of two new Congregational Churches, to occupy the two houses of worship now building in the north and south sections of the city." * * *

"It being the regular time for communion in several of the evangelical churches, from which most of the colonists are taken, that service will be omitted in the other houses of worship, and all will sit down at the Lord's table together in Park-Street, after the organization."

ORIGINAL COMMUNICATIONS.

For the Christian Register.

Influence of External Forms in Religion

When we consider the pompous and costly rites of the Jewish Church, and the splendid ceremonies which attended Pagan worship in the time of our Lord; nothing is more remarkable, than the great simplicity in which his religion was at first established. Two social symbolical ordinances; and these rather perpetuated than invented, are all which are positively enjoined by him; and an indifference, bordering on contempt, is observable in his conversation, for other formalities which were esteemed most sacred by his auditors.

His apostles followed his footsteps, in the same unostentatious spirit; and the memorable decision of the controversy, on the imposition of the Jewish law on Gentile converts, was an efficient step in freeing our religion from the bondage of ceremony.—These inspired teachers were too full of a more momentous and sublime subject, to regard as of any importance useless ritual observances; and when St. Paul submitted to those which he elsewhere censured, we find it was to soothe some prejudice, or avert some danger, which he feared would obstruct the progress of Christianity; and wherever he gives directions for the order and discipline of the Churches, regard is only had to their religious and moral advancements; and nothing is recommended to gratify or dazzle the senses.

As if, however, pomp and ceremony was natural to man, and could not be spared, we find this unusual simplicity did not long remain in the Church. As soon as it was liberated from persecution, and invested with extensive dominion and sovereign protection, many of the most imposing rites of paganism were engrafted upon it; and were so multiplied by successive additions, and so interwoven with its constitution and discipline, that all the efforts of subsequent reformations have not, to this day, been able to eradicate them from the major part of Christendom. They might indeed have been absolutely necessary in what are called the dark ages of the church, when the multitude, incompetent to the investigation of the sublime doctrines of Christianity; insusceptible of influences purely rational; and excluded from any scriptural light, except that dimly reflected by their spiritual guides; could only be kept under moral control, by the pathetic emotions which sensual imagery excited.

Whilst the reign of ceremony still prevails over so large a portion of the world, another portion seems to have receded into the opposite extreme. Disgusted with the puerile or pernicious forms of the Papal church; overlooking, or discrediting the argument, that there must be a religion of sense for the illiterate, as well as of intellect for the refined; and regarding the evils and absurdities of a corrupt and injudicious ritual, as inseparable from form of any kind; many of the reformed churches abolished the whole, and attempted to render their religious exercises as spiritual and rational, and as free from all sensible auxiliaries, as the nature of man and the laws of human association would permit. Form, it is manifest, must exist of some sort and degree, in all aggregations of men for any purpose; and the very order in which religious services are performed, the appropriation of the lead to particular individuals, and the similarity of posture in a congregation, are forms; and forms which cannot be abolished, without the introduction of a confusion subversive of all edification.

There is, however, an obvious difference, between forms of mere order and arrangement, without which harmony cannot be maintained, and those which act upon the senses, and through them influence the passions of men; and putting out of view, as inapplicable to us, the necessity (real or supposed,) of the sensible class of forms in the nations of Europe, the greatest part of whose population is in an ignorant or servile state. The question is, whether in our country, where the scriptures are read, and to a considerable degree understood by all classes, and where in the humblest stations is found a capacity of receiving and acting upon rational religious impressions; the aid of external forms is requisite, to give an animation to devotion, or extend the influence of religious sentiment.

The most prominent effect of the abolition of the ceremonies of Episcopal churches, has been to throw upon the officiating minister the whole active service of religious worship, and to exempt the rest of the congregation from all visible co-operation in it; except that part which is performed by singing; and a partial restoration of sensible form, in the introduction of instrumental music, and select choirs, has divested the bulk of the people even of this occasion of religious action. In churches animated by opposition to persecution, or the zeal of recent conversion, the influence of such a change in diminishing the religious feelings of the people would not be perceptible; but where a denomination is long quietly established, and extends its institutions over a large portion of society, I do not say it is the necessary, but it is the natural and probable result of the removal of every part of religious service assigned to the whole congregation, to lead them to omit even mental participation, and to become mere passive observers of the solemn devotions which are offered by proxy for them.

On the other hand, established forms of religious worship are prone to degenerate into mere mechanical observances, in which the thoughts and volitions have very little co-operation; and this is especially, and almost necessarily the case, when the same forms or language are repeated, which have formerly again and again been offered: there is no originality, and the mind loses sight of that reality of praise and petition, which are supposed to spring from the present feelings and circumstances of worshippers. The frequent repetitions of the ceremonies has also a tendency to give them a sacredness in the eyes of people, forgetting that they are designed only as assistances to devotion, (particularly when they cease to experience that effect;) they come to regard them as religious acts in themselves, and to feel a scrupulous solicitude for the exact and punctilious performance of them, and a satisfaction in their accomplishment, as having made all the communication with the Deity which was requisite. It is obvious that such a state of mind as this, of which not only the Romish, but the Protestant Episcopal Churches, will furnish sufficient example, is a dangerous and melancholy result of the establishment of ceremonial form.

Cannot the advantages of these two states of the churches be combined, without their respective disadvantages? Cannot the simplicity of primitive worship be maintained, without the insensibility which arises from the removal of sensible ordinances? Let there be the necessary forms for order and harmony in worship; and let these be as few and simple as possible, but let them be such as admit and require the active co-operation of all the congregation, and let it be earnestly enjoined upon them, both by precept and custom, that they join (not mechanically, but mentally and cordially,) in all the operations of social worship, as if they originated with themselves; and this not from an idea that these actions or postures or words really constitute religion; but with a desire to draw to the weakness and wanderings of the mind the aid of all the influences which God has made it susceptible of, from the motions and states of the body. In religious worship, let the *whole man* be as thoroughly employed, as in other occupations in which deep interest is taken, and it will not be found that fervent devotion is unattainable, or uninteresting, or inoperative on the life.

It is a consideration of much weight, that it is only such a selection and use of forms, by serious members of a congregation, that sympathetic influence can be exerted on those around them, or on careless attendants on divine service from curiosity or custom, who may thereby be attracted to sincere religion. The performance of a routine of ceremonies, in a manifestly unmeaning manner, or the cold and inattentive observance of the devotions of a minister, are surely no means by which a casual or thoughtless spectator will be brought to perceive the reality and solemnity of religious worship, and induced to give in his heart to it: but a slight knowledge of human nature will shew us, that the appearance of animation and earnestness in the occupations in which men are engaged, has a contagious effect on the minds of those around them; and in those religious assemblies where the order has been such as to admit of the exhibition of these emotions, they have doubtless been effective in the conversion of multitudes.

With the exception of the musical service, (a reform in which is demanded by every consideration of reason and piety,) no important change of order would be requisite in our Congregational Churches, to render them capable of the effect which has been represented—but a truly lamentable defect is witnessed in the want of junction in our simple forms, by the greatest portion of our congregations. The custom of sitting in the time of singing, and of simply listening to that and all the other solemn services of worship, without any apparent co-operation, and often with obvious inattention, throws such a cold and careless air over our religious services, as would indicate to an observer, who did not know their object, any thing rather than an act of worship to the Supreme Being; and this I apprehend to arise chiefly from a contempt of forms.

It is asked, of what importance is it, whether I stand, or sit, or open or close my eyes, or repeat the minister's prayers, and the Christian's hymn, or only mentally assent to them? God has not prescribed a particular method in which only he will be worshipped; and if he sees the devotion of the heart, does he require any of these external signs to indicate it to him? Now these questions overlook the use of forms, which is not to express our devotional feelings to God, but to influence, by the principles of natural association our own minds and those around us.—Those who vindicate the neglect of devotional forms, not only manifest to others, but often lament themselves, the want of a fervour in religious exercises proportioned to the magnitude of the occasion; and are apparently unconscious that they throw away the very means by which they may be best assisted to attain it. Let any one who is thus incredulous of the value of proper forms, make the experiment fairly; let him adopt such actions, attitudes, and verbal expressions, as have for ages been associated with religious worship, in addition to his mental efforts; and, above all, let him practice an active co-operation in every species of address to the throne of grace; and it will not be long before he will perceive the beneficial effect on his devout feelings and habits, and his religious influence on the minds of his brethren. B.

Niagara Exhibition.

Copy of a Letter to a Clergyman in Niagara Co. (N. Y.) August, 1827.

Dear Sir,—The newspapers have informed me, that there is soon to be an exhibition of a schooner passing the Falls of Niagara, and that efforts are making to cover the deck with animals, wild and tame. There probably will be many thousands of people to witness the scene. I cannot, sir, but express my astonishment at the want of humane feeling manifested in that part of the project which relates to the animals. To torment animals, wild or tame, for the sport or amusement of mankind, is, in my opinion, beneath the dignity of a Christian people, a sin against the common Creator, and of a most pernicious tendency. It tends to harden the human heart, to render it callous and indifferent to the sufferings of men, as well as the sufferings of inferior animals. Such unquestionably have been the effects of the inhuman sports of the chase in England, the bull-fights of Spain, and of cock-fighting wherever practised.

We all know, by observation, that animals are very susceptible of terror and distress, when they find themselves in situations of great peril, and should the project be fully carried into effect, perhaps the poor animals on the deck will endure as much pain as would an equal number of human beings in the same situation. Now, sir, I would ask, what man has a right to inflict pain on any creature for his own amusement, or to make sport for others? What better right have men to inflict misery on inferior animals for such a purpose, than they have thus to torment one another? What should we think of a race of beings superior to men, who could find pleasure in seeing us tormented? Should we call them good beings, or should we denominate them *infernals*? Shall men become devils to the inferior tribes of creation, and find pleasure in causing unnecessary pain? Does it not, then, become every minister, every Christian, and every man of humane feeling, to exert his influence to prevent such a horrid exhibition?

Let it, sir, be duly considered, that our Heavenly Father will be a witness of whatever may be done on that occasion; "that his tender mercies are over all his work;" that "he giveth to the beast his food, and the young ravens when they cry;" and that not even a sparrow falls without his notice. What then might be his views of rational beings, of professed Christians, who can find pleasure in seeing less favored and less guilty animals tormented? Let it also be considered, how easy it will be with God to turn that season of amusement into a scene of horror, by involving human beings in the miseries which they have contrived for "bears, wolves, and other ferocious animals." If the good people of your county cannot have influence enough to prevent an exhibition so savage in its character, I hope they will show their abhorence of the project, by refusing to witness the spectacle. Let it not be imagined that my wish is merely to save "bears and wolves" from needless suffering. This indeed is an object worthy to be sought; but to save human beings from becoming "ferocious animals," is an object of still higher importance. Yours sincerely.

*——— *———.

Rev. *——— *———.

FOR THE CHRISTIAN REGISTER.

Mr. Editor,—The quotations which you gave from the Recorder, in relation to Mr. Whitman's Sermon, are very similar to some expressions which were lately uttered in prayer, in the orthordox church in Waltham. On last Friday evening, the preacher prayed—Grant that this little flock may receive the Bible as it now reads, and not as it is glossed over by false teachers, who would deceive if possible the very elect. And on last Sabbath evening, the preacher prayed—Pour out thy spirit upon this town of Waltham.—Pity thy servant who has openly denied the Lord Jesus, and refused him the equal honors with thee, which he every where claims in thy holy word. You have the precise ideas and I think the very words of the prayer.—Straws indicate which way the wind blows.

August 28. A VISITER.

FOR THE CHRISTIAN REGISTER.

Mr. Editor—In reading the Journal of a young Bostonian's travels through different parts of our country, I found the following account of what he saw of slavery quite interesting.—If you think your readers would find it so too, you have leave to put it into your paper. Yrs. E. Y.

"*Richmond, Va. Nov. 11, 1825.*

"A ramble led me to the Capitol, which appears like elegant stone, but is built of brick plastered over, extensively enclosed by iron pickets, in a sightly position on Shockoe hill. This eminence renders the appearance of the City uneven, though the streets are not crooked. I was surprised to see a garrison at one of the airy and beautiful corners of the green, which still displayed arches, flags and awnings, commemorative of the late visit of La Fayette, but more was I astonished when I darkened the legislative steps, to behold guards walking to and fro within the walls. I thought there might be

some festival. I asked permission of the sentry to pass, which was readily granted. I then sought the reason of their guarding, and was answered 'Slavery requires it.' Alas! and is it true, that in a republic, and in that section too, where the clamor of freedom has so loudly echoed, the unsheathed bayonet is requisite to protect the portals of your cabinet? 'Oh tell it not in Gath!

* * * * * * * *

"At the hotel an extensive table was filled by merchants, planters, slave dealers, &c. The latter talked about their traffic as unmoved as a factor would in selling his wares, or a Vermonter in warranting his horses, using the technical terms 'right ages,' 'stout built,' 'real black,' and 'so much a head.'

* * * * * * * *

"Seeing an advertisement of a lot of negroes to be sold at public auction, I went to the sale. A counter stood in Market-street, before the store, and the sale commenced by a woman's being led from the store, and told to stand thereon. She walked from end to end of the counter just as the bidders wished. The auctioneer cried for a bid. Some unfeeling wretch told the trembling victim to take off her bonnet.—Another cried 'How old are you?' 'And what can you do?' She tremblingly said, 'I reckon I am twenty-eight.' Her agitated frame excited my compassion. I sincerely pitied her; for her husband was to be sold next. The barbarous slave drivers were present with their mighty cudgels, restraining the forlorn beings. The woman called Hannah was sold for $295. Her husband Solomon was struck off to the first purchaser for $375. A young man Charles brought over $400. A little boy of twelve years, being of a light complexion, and having straight hair, sold for $105. His whiteness took from his value. The bidders pulled his hair. Next came a woman with an infant, who were sold for $229. Thinks I to myself, if this is republicanism, I am egregiously mistaken. * * * * * * *

"A ship sailed this evening from this city for Hayti with a number of negroes. At the basin I conversed with the Captain of a canal boat, who told me was fed, clothed, and lived as well as he wished—'but,' continued he, 'I belong to a widow, and the thought of being a slave makes me discontented.' He seemed intelligent, and observed, 'he heard that Jackson was opposed to slavery, and hoped if he was chosen President, he would do somethiug to relieve them from servitude.' This detestable practice of selling our fellow-creatures calls loudly for redress. It must be gradual; therefore, sooner should the work begin."

OBITUARY.

Died, on Saturday last, Mr. HENRY WAINWRIGHT, merchant of this city. The cause and circumstances of his death are peculiarly afflictive, and calculated to make a deep impression of the uncertainty of the tenure by which life and all earthly enjoyments are held.

Mr. Wainwright arrived little more than a week since in the Ametnyst, from Liverpool, where he had made successful arrangements for resuming the line of business which for many years he had carried on, with great industry and perfect uprightness, and also with reasonable success, until by misfortune only he was obliged to suspend it. By the aid of friends here and abroad, among whom his amiable temper and manners, as well as his spotless character for integrity, and his benevolent disposition, had excited uncommon interest, he was enabled to resume his business, under circumstances which promised well for himself and his family. The day before his death he had taken a store, and preparations were making for the entry of his goods, which arrived the day before in the Octavia. Early in the forenoon he went to the bathing house on the Western Avenue, for the purpose of sea bathing. In the afternoon a body was found on the flats in Charles river in Cambridge. The body being naked, it was immediately supposed that the deceased had been bathing, and on inquiring at the bath house, the clothes of Mr. Wainwright were found hanging on the pins round the wall. The melancholy fact thus became certain to his friends, and the person of the deceased was also recognized at Cambridge. All proper measures had been taken, under the care of Dr. Thomas Foster, of Cambridge, to resuscitate the body, but the vital spark had been totally extinguished, probably some hours before the body was discovered. Thus passed from life to death, by one of those sudden transitions which cannot but shock the firmest minds, a man universally esteemed, a kind and affectionate head of a family, who in the most tender relations of social life, as well as in the walks of the citizen, has approved himself to have acted under the guidance of a good conscience, a warm heart, a sound understanding, and a Christian spirit.

Mr. Wainwright had been in the habit of bathing in the sea, and was a practical swimmer.—The catastrophe was probably caused either by the cramp, or by a sudden dizziness of the head, most probably the latter, as he had been subject to that complaint, and particularly since he landed from his late voyage, which was unusually protracted.

There are some circumstances attending this melancholy event, which serve to aggravate those feelings of distress which are usually excited by the sudden death of near and dear relatives. The deceased had but just re-united himself to a beloved and affectionate wife and family, after an absence of several months, bringing with him a daughter who is settled in England with her three children. Never was a more joyous union of friends who had been long absent from each other! In the midst of those happy scenes which such a re-union generally produces, in a family circle where there is nothing to interrupt mutual love—the central object of all their affections is suddenly snatched from their sight by an awful and inscrutable Providence. "In the midst of life we are in death!"

Against such blows as this none can be proof but those who bow to the unerring wisdom of God, and who trust in that immortality which was brought to light by Jesus Christ.

Boston D. Adv.

It appears to be a pretty general opinion with the English editors, that the Greeks will not refuse their assent to the pacific arrangements recently proposed by Great Britain, France, and Russia, but some doubt is entertained whether the Grand Seignor will come into the arrangement. *Pat.*

GENERAL INTELLIGENCE.

Boston Schools. At the late examination of the public schools in Boston, the Franklin Medals were awarded to *fifty-six* scholars of the different schools.

The following are some of the toasts announced at the dinner table, in Fanueil Hall.

Public Instruction—so extended as to embrace whatever is essential to happiness, virtue and usefulness—so retired as to administer nothing to vanity, pride and ostentation.

Our Sons, who do honor to their fathers;—May they live to know the pleasure of having sons who will do honor to them.

Yankee Notions—the Free Schools of New-England:—Nurseries of minds like those of Franklin and Bowditch—minds which have grappled with the lightnings of Heaven, and followed the Comets into their hiding places.

The State of Massachusetts—proud in asserting the honors of her own sons—just in acknowledging and rewarding the merits of the sons of other States.

A Free Press– May the day never come when it shall need the censor of Government for its license, nor fear the censure of the people for its licentiousness.

School Discipline—May it be directed to the head and the heart, and have no necessity to trouble the extremities.

Several excellent volunteer sentiments were also expressed on the occasion, for which we have not room.

On Thursday last, the sentence of the law was pronounced on George F. Weems, on two indictments for larceny. The prisoner was addressed by Judge Thacher, in the following emphatic language, as quoted by the American Traveller.

"*George F. Weems*—After a full and patient hearing, you have been convicted by juries of your country of two larcenies, one of which is of an aggravated character. In the course of your several trials, you have had all that freedom in conducting your defence, which the humanity of the law, and our forms of practice allow to persons in your unfortunate situation; and all that remains for me is, to pronounce on you the sentence which the law has prescribed, as the punishment for your crimes. It will fall upon you heavily—for you will be separated from the walks of that society, of which you have rendered yourself unworthy; from the friends who once took an interest in you; and you will be consigned to the society of convicted felons. Your offences have been committed against great light—they have been rendered exceedingly aggravated by the fact, that they were committed by you, under the character of an assumed sanctity, and even while you pretended to be a Teacher of our Holy Religion: and your plunder has been to gratify your evil lusts. Say not now, as you once did, that "religion is all delusion;" but rather confess the retributions of a just Providence even in this world–*for it is the order of Providence, as well as of Society, that punishment and misery should follow transgressions.*

"May the fruit of your feelings be to awaken you to sincere repentance. Its waters though bitter are most salutary; and if this should be the effect of your punishment, you may yet have reason to rejoice, even in what you now regard as your greatest shame."

The clerk now read the sentence of the Prisoner, which was, that he should suffer ten days' solitary imprisonment and three years' hard labor, for the larceny from the store of Mr. Warren; and ten days' solitary imprisonment, and one year's hard labor for stealing the coat of Mr. Felt from the House of Representatives; and that each of these sentences be executed upon him in the State Prison in Charlestown.

As soon as the clerk had finished reading the sentence of the Prisoner, his Counsel filed a motion and claimed an appeal; and after some conversation, the Court ordered the Prisoner to recognize in the sum of one thousand dollars to prosecute his appeal at the next session of the Supreme Court, but not finding sureties, the Prisoner was remanded to jail—the Court remarking, that sentence would not be executed upon him, until the Court rose; and in the mean time, if he was desirous of recognizing he could have an opportunity of so doing.

The prisoner was conveyed to the State Prison on Friday.

Execution of the Pirates in Virginia.—On the day appointed, the three Spaniards, Pepe, Couro. and Felix, convicted of piracy on board the Brig Crawford, suffered the penalty which they had incurred by their outrageous violation of the laws of God and man.

For some weeks previous to the day of their execution, they had been making, what they considered, a preparation for the solemn event. Under the direction of a Roman Catholic priest, they had been performing the various penances and superstitious rites enjoined by the papal church; but alas! these formal ceremonies neither afforded them peace with God nor with their own consciences. We are informed by those who visited them in prison, and who attended them in their last moments at the gallows, that they were awfully alarmed in view of their impending doom.

They confessed that they perpetrated the crimes for which they were sentenced to death, and that they had been guilty of other crimes of a similar nature; in view of these and of the penalty they were about to suffer, they were greatly agitated—they appeared to feel that it was a solemn thing to die.

Execution of Strang. Yesterday, (August 25) at about 1 o'clock, Jesse Strang was brought out of the gaol, and surrounded by a military guard, & accompanied by the Sheriff and constables was conducted to the place of execution, in the hollow west of Beaver street, about eight rods from the gaol. He immediately ascended the gallows, and the rope, which was previously put around his neck, was placed on the hook. He addressed the crowd, exhorting them in the usual manner to take warning by his fate, and then, holding his confession in his hand, as published by Mr. Pepper, Mr. Lacy, of the Episcopal Church, then read prayers, and immediataly after the drop fell, and the unfortunate man was launched into eternity. After being suspended about half an hour, his body was taken down, and delivered to his friends, who have taken it to Dutchess county, for interment among his relations.

The number of people collected on this occasion, was very great; it has been variously estimated at from fifteen to twenty thousand, many of whom had come from a great distance.

We are more than ever convinced of the bad effect of public executions. Scenes of the most disgraceful drunkenness, gambling, profanity, and almost all kinds of debauchery, were exhibited in the near vicinity of the gallows, and even at the very time the culprit was suffering. We do most sincerely hope that some law may be enacted, requiring that executions shall be performed in private.

On this occasion we are authorized to say that the Sheriff respectfully tenders his thanks to the Military for their prompt attention to his call; and from the immense number of spectators, he feels sensible that his duties could not have been discharged without serious inconvenience had they not attended, notwithstanding the faithful services of the civil officers. *D. Adv.*

Hannah Elliot, Simon, Sam, and Judy Nelson, free persons of color, lately convicted under the act of 1740 for "harboring, concealing and entertaining two negro slaves," the property of Miss Ann Bishop, are to be sold as slaves at the N. E. corner of the Exchange, on the 21st inst. in consequence of their being unable to pay the penalties specified by the above act.

Charleston paper.

Boston and Providence Rail Road. We understand that the Commissioners of the Board of Internal Improvement finished viewing the different proposed routes of the Boston and Providence Rail Road on Saturday last, and intend soon to commence the survey. For a greater part of the distance three, and in some instances four, different routes have been proposed by the Commissioners, the most westerly passing near Wrentham meeting-house, and the most easterly, near Mansfield meeting-house. It seems the route is not yet fixed upon, and will not be, as we understand, until some surveys are made for the purpose of making a more accurate comparison. It is however pretty satisfactorily ascertained, that a Railway may be constructed between the two capitals, without a variation of more than 25 or 27 feet in the mile from a level, excepting a distance of three or four miles about the middle of the route, where, in the transportation from Boston to Providence, two horses will be required for the load that may be transported over the rest of the way by one. From the summit of the route to Providence, the descent is gradual and pretty uniform, and it seems probable that no extra power will be required in this part of the route, in either direction. The route, on the whole, is much more favourable than was anticipated.

The inhabitants on the different routes have given the Commissioners every possible facility and assistance in exploring the grounds, and though those of each town and neighborhood are inclined to think favourably of their own route, yet they all agree, in the most liberal and public spirited manner, that the best route should be selected, whether it prove to be their own or some other. The people of Providence and Pawtucket express their readiness to co-operate cordially and liberally in the undertaking, and no local jealousies or rivalships seem likely to throw any obstacles in the way of the enterprise; the only competition as yet exhibited, being a generous emulation in its favour.

New Steam Boat.—The Albany Daily Advertiser describes the steam-boat Victory, Captain Cobb, built in that place, to run to New York.—The length is 143 feet, breadth 25, and burthen 310 tons. Her engine was made by Mr. Birbeck of New York. She has the arms of the City of Albany on her stern, flanked by sturgeons. The ladies' cabin is furnished with crimson damask curtains, Brussels carpet, and an elegant piano; and it opens by folding doors into a saloon, ornamented with 20 columns and 26 looking-glasses, to correspond with the cabins; and the ornamental wood, except the mahogany, is of the growth of the State. Over the ladies' cabin rises a rotunda, with windows, which command a fine view around.

The peace between Brazil and Buenos Ayres, will open to us an additional market for about 40,000 bbls. of flour, and a large quantity of other provisions, besides domestic manufactures. Some fifteen years ago it was one of the best of the South American markets. The carrying of jerk beef from thence and Montevideo to Havana, made the fortunes of many Americans. The branch may again become valuable.

Phila. Pal.

AMERICAN PRESIDENTS.

Washington, born Feb. 22, 1732, inaugurated, 1789, term expired 66th year of his age.

J. Adams, born Oct. 19, 1735, inaugurated 1797, term expired 66th year of his age.

Jefferson, born April 2, 1742, inaugurated 1801, term expired 66th year of his age.

Madison, born March 5, 1751, inaugurated 1809, term expired 66th year of his age.

Monroe, born April 2, 1759, inaugurated 1817, term expired 66th year of his age.

J. Q. Adams, born July 11, 1767, inaugurated 1824, term expires 66th year of his age, if continued in office the usual period.

Very few coincidences of a more surprising character can be named, than that five successive Presidents of the United States, i. e. all who have held and retired from this office, should have completed their time of service in the 66th year of their age. Should the present incumbent be continued in office during the usual term of eight years, the coincidence will be still more remarkable: as he also will complete his term of service in the 66th year of his age.

The following, says the National Intelligencer, has been often published, but its republication may place it in the hands of some who have never before seen it.

Antidote against Poisons. A correspondent of the London Literary Gazette, alluding to the numerous cases of death from accidental poisonings, and particularly to the melancholy fate of the late Royal Academician, Mr. Owen, adds: "I may venture to affirm, there is scarce even a cottage in this country that does not contain an invaluable, certain, and immediate remedy for such events, which is nothing more than a dessert spoonful of mustard, mixed in a tumbler or glass of warm water, and drank immediately; it acts as an instantaneous emetic, is always ready, and may be used with safety in any case where one is required. By a mistake, where a gentleman took a full ounce of poison instead of salts, the castors were fortunately at hand, and no doubt an invaluable life was preserved to his family by giving the mustard directly. By making this simple antidote known, you may be the means of saving many a fellow-creature from an untimely end."

Mortising Machine. A paper published in the interior of the State of New York, contains a description of a patent machine, invented by Simon Leroy, for mortising carriage hubs, bedstead posts, secretary and bureau posts, table legs, &c. The machines are sold at twenty dollars each. Its virtues are thus described by the patentee. *B. D. Adv.*

With this machine a boy of fourteen years of age, can do as much work in any given time as six men will do in the ordinary way; besides it has the inestimable advantage of making every mortice alike. In carriage hubs the mortice may be kept clear by means of a spring being placed at the back of a chisel.—The machine is small, and can be placed in any corner of the shop, it being not more than two feet eight inches in length, sixteen inches in width, and three feet high; the weight of the whole does not exceed fifty pounds. The cost of the iron work will not be more than two dollars for each machine. Any sized chisel can be used in the machine, from one eighth of an inch to five quarters. The whole is formed without a wheel or pinion, is very simple in construction, and not liable to injury, and can be either made or repaired by any common mechanic.

Amherst College. The annual commencement of the Amherst College was held on Wednesday last. The degree of A. B. was conferred on 23 young gentlemen and that of A. M. on seven. No honorary degrees were conferred.

Masonic Garland.—Messrs. Moore and Sevey, of this city, propose to publish monthly, a periodical work, in the 8vo. form, to be devoted exclusively to Masonic subjects, and to be entitled *The Amaranth, or Masonic Garland.*

Accounts are received by a late arrival in England, of the abandonment of the Wesleyan Mission at New Zealand. The missionary station at Whangurosah, has been robbed of all its valuable contents, and the missionaries have been obliged to flee for their lives. They have arrived in at Sidney, in New South Wales.

The Thames Tunnel. Yesterday (July 17) Mr. Brunel made another report to the directors, on the steps taken for the cleansing of the Tunnel. It appears by it that the entire upper row of compartments in the shield have been cleared of the mud, and the leakage through them is at present so inconsiderable, that a few men at the hand pump are able to keep it clear. The water in the extremity of the shaft next the shield has been reduced to four feet, and persons could walk into the Tunnel this day, to the length of 70 feet, without wetting their shoes. It is expected that the work will be resumed by the end of next week. The instalments on the stock are paid with an alacrity that demonstrates the utmost confidence of the stockholders of the ultimate success of the undertaking.

The New University in London, designed chiefly for the education of children of the middling classes, in the modern languages, and in the physical and practical sciences, is going soon into operation—the professors are already chosen. This is a very popular institution, and has been particularly encouraged by Mr. Brougham.

A dreadful hurricane has lately visited almost all Calabria, and done considerable damage. The district of Calonais converted into a lake, which is, in many places, thirty-five feet deep. Two thirds of Gallico are destroyed, and. one third of the inhabitants perished in the waves. From the town of Giovanni to Reggio the whole country is a sea; in the neighborhood of the latter, a water volcano, as the papers call it, has been formed, which continues to extend and lay waste the country.

Books announced, or lately published, in England.

An Answer to the Lord Chancellor's question, 'What is an Unitarian?"

The first volume of Sir James M'Intosh's History of England, in 4to. goes to press immediately, and will be published early next year.

A new work from the pen of Viscount de Chateaubriand is announced as soon to appear.

Mr. Tennant, the humorous author of "Anster Fair," will soon publish a popular work, entitled "Papistry Storm'd; or, The Ding in Down, of the Cathedral."

The character and conduct of the Apostles, as an evidence of Christianity, considered, in the Bampton Lectures, 1827, by Mr. Millman, professor of poetry.

Part XXXVI. of the Modern Traveller is now ready, containing a Map of Nubia and Abyssinia, and seven sheets of letter-press. This part completes the description of Egypt, Nubia, and Abyssinia, forming two volumes, price 11s. in boards. The whole of the countries which belong to SACRED GEOGRAPHY, have now been described; viz. Palestine, Syria and Asia Minor, Arabia, and Egypt: and these six volumes (any of which may be had separately) recommend themselves particularly to the Biblical student, on account of the ample illustrations which they contain of the history, geography, and allusions of the sacred writings. The first part of Persia will appear on the 1st of August.

The library of the late Duke of York was lately sold at public auction, in 6,000 lots, and the amount of sales was £5,100. Lord Lauderdale, Lord Kenyon, and the Marquis of Hertford were the principal purchasers.

Greek Affairs. Mr. Eynard, the indefatigable friend of the Greeks, had made a new appeal to the European Christian public, for supplies to be sent to Lord Cochrane and Gen. Church. He had published extracts of late letters received from them. In one from Lord Cochrane, dated *off Navarino*, 28th May, he says, "I am watching the Turkish fleet in Navarino, consisting of 14 frigates, from 30 to 40 corvettes, and smaller vessels. With a single frigate I cannot destroy them, and our Greek sailors are not sufficiently disciplined to attempt any decisive blow. I have ordered a small flotilla to be fitted out, but have not the means to pay it. I have not changed my opinion as to the means of destroying the Turkish fleet, and if I receive the steamboats which I have long looked for, I shall keep my promise with you."

Gen. Church, in his letter, says, "The affair of Athens has been disastrous; but there is no reason to despair, if we have resources for paying the troops. The dispersed soldiers will return as soon as we can subsist them. The Turkish army is in a disastrous state, and cannot follow the Greeks into the mountains. If we had funds the mischief could be repaired. Greece still possesses the Napolias and Corinth, with all the islands."

THE PRESS.—The newspapers now existing in Greece are—the *Friend of the Law* of Hydra, the *Universal Journal* of the Government, and the newly instituted *Abeille Grecque*, a publication commenced to keep the European public informed of the affairs of Greece. A difference of opinion exists respecting the utility of the papers at the present moment, and I, for one, am much inclined to adopt the idea of the late Lord Byron, who looked upon them as the vehicles of calumny, and the causes of ill will and enmity between the Chiefs. The papers only contain exaggerated news of success, and plans of operations, before they are carried into effect, thus making them serve more for the information of those against whom they are intended, than for other objects. I send you two numbers of the Abeille; it is conducted by the Editor of the Journal of Hydra, Mr. Chiappe, a Piedmontese.—"*Ab hoc disce omnes.*"

MARRIAGES.

In this city, Arthur McLellan, Esq. of Portland, to Mrs. Nancy D. Wells, of this place.

In this city, by the Rev. Dr. Gardiner, Mr. Chas. Haynes to Miss Hannah Haviland.

In Groton, on Thursday last, by Rev. Mr. Robinson, Capt. Thomas A. Staples to Miss Ardelia Louisa Lawrence—all of Groton.

In Plainfield, N. H. Rev. Charles Walker, of New Ipswich, to Miss Martha Porter, daughter of Rev. Micajah Porter, of Plainfield.

In Philadelphia, by Rev. Mr. Force, Mr. Adam Dialogue to Miss Sarah Hamilton.

At Baltimore, Mr. Joseph B. Norton, of Boston, to Miss Margaret M. Donnell.

At Washington City, Thomas Randall, Esq Judge of the Superior Court of Middle Florida, to Laura Henrietta, eldest daughter of Wm. Writ, Esq. Attorney General of the U. S.

In Kennebunk, Mr. Edward Watts, of Boston, to Miss Sarah B. Emerson, daughter of Dr. S. Emerson.

In Rochester, Rev. Nathaniel Cobb, of Nantucket, to Miss Lucy Haskell—Capt. Nathan Briggs, to Miss Maria Cobb.

At Portsmouth, Mr. Charles Young, to Miss Caroline Tucker.—Mr. James C. Perry, of Sandbornton, to Miss Elvira Williams.

In Providence, William S. Patten, Esq. Attorney at Law, to Miss Eliza W. Bridgham, daughter of Samuel W. Bridgham, Esq.

DEATHS.

At Quincy, on Sunday evening last, of consumption, Mrs. Mehitable, widow of the late Joseph N. Arnold, Esq. aged 68.

In Hingham, Mr. Charles Marsh, aged 32 years.

In Andover, Henry A. Peters, A. M. a graduate of Harvard, 1818.

In Lincoln, Mr. Wm. Mercer, aged LXXXV. He was with the army at the siege of Quebec in the French war, and was one of the party who met the British, at Concord North Bridge, 19th April, 1775.

At Providence, Mr. Jacob Whitman, aged 65.—On Friday, Mrs. Lydia W. Spencer, aged 29 years, and on Sunday evening, Mr. Wanton W. Spencer, her husband, aged 29. In a fit of delirium he jumped from a window in the third story of his house, upon the pavement, and expired immediately.

At Medford, on Tuesday last, Mrs. Mary Stearns, widow of the late Mr. Timothy Stearns, of Framingham, aged 59.

At London, Mr. Abraham Currier, of Bangor, Maine, aged 28.

THE SOUVENIR.

Embellished with splendid Quarto Engravings.

THIS work is intended as an agreeable and instructive companion for the parlor, and an appropriate attendant at the Toilet—to be issued every Wednesday, commencing with the first Wednesday in July next.

No exertion will be spared to render "THE SOUVENIR," in all respects, worthy the patronage of the public, both as a cheap and elegant emporium of useful and interesting information, and a valuable repository of choice specimens of miscellaneous literature. Strict attention will be bestowed on the moral tendency of "The Souvenir," and a constant watchfulness preserved over the cause and interests of virtue.

Terms.—"The Souvenir" will be published every Wednesday, on extra-medium fine white paper, printed with new and elegant type, and decorated, in addition to the engravings alluded to above, with many appropriate Embellishments. Each number will comprise eight pages, cut, stiched and expressly adapted for binding.—At the expiration of every year, or the close of a volume, subscribers will be furnished *gratis* with a general index of the contents, and a handsomely engraved title-page.

Price of subscription $2 50 per annum, payable in advance. Postmasters and others out of the city, procuring five subscribers and becoming responsible for the payment, will be entitled to a sixth copy gratis.

The Copperplate embellishments will be superintended by the Publisher, and the typographical part of this work will be under the exclusive direction of Messrs. Atkinson & Alexander, who have been so long known to the public as able and enterprizing artizans, that it is entirely unnecessary to say, that, so far as they are concerned, there can be no doubt as to the elegance of its execution; and with regard to his own share of the arrangements, the Publisher binds himself, in case he should fail to perform any essential part of his undertaking, to refund the price of subscription.

Subscribers are requested not to pay any monies unless accompanied by the receipt of the Publisher, or the Agents.

PHILIP PRICE, Jr. Philadelphia.

CHRISTIAN CALENDAR.

IN the press, and will be published on the 12th of September, "The CHRISTIAN CALENDAR, and New England Farmer's Almanack for 1828."

This number of the Christian Calendar resembles the preceeding numbers, in its general construction and character, and the price is also the same as formerly.

Particular attention has been paid to the rising, setting and southing of the moon, and to the tides, with a view to meet the wants of seamen.

Sept. 1.

NEW ALMANACK FOR 1828.

JUST published by Bowles & Dearborn, 72 Washington-street, and J. B. Russell, No. 52, North Market-street—— "The New-England Farmer's Almanack for 1828, conducted by Thomas G. Fessenden, Esq. editor of the New-England Farmer. This Almanack, in addition to the usual miscellaneous matter and calendar pages, will contain a variety of valuable articles on Agriculture and Domestic economy, by the editor of the New England Farmer, among which are articles on soaking Seeds in Copperas Water; on small Farms; on Charcoal; on Fish used as manure; cure for paps or pip in Poultry; on painting walls to mature Fruit; on cattle stalls; signs of a good Farmer; method of drying Peaches; value of Time; machine for gathering Clover Seed, with two illustrative Engravings; Sir Astley Cooper's Chilblain Ointment; on steaming roots for cattle, with a drawing; Agricultural Axioms; Fallen Fruit; cure for staggers in Swine; to raise Cabbages which shall not be stump footed, by Dr. Green, of Mansfield Mass; to fatten Fowls; on sowing Turnips (on a large scale) with a drawing of a cheap machine used for the purpose; with a variety of valuable articles on household Economy. Care is taken to have the Almanack correct, and from the quantity of really valuable articles it contains on the above subjects, it can safely be pronounced equal to any in the market.

Booksellers and country traders will be supplied with them on the most favorable terms, by sending their orders to either of the publishers in Boston. Sept. 1.

THIS DAY PUBLISHED

By BOWLES & DEARBORN, 72 *Washington-Street.*

THE CHRISTIAN EXAMINER and THEOLOGICAL REVIEW, for July and August.

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MISCELLANY.—On devotion at Church—Reasons for Sympathy and Co-operation with the Unitarians of England.

POETRY.—"Looking unto Jesus."

REVIEW.—ART. IX.—Mason's Address on Church Music.

ART. X.—An Amended Version of the Book of Job. By George R. Noyes.

ART. XI.—1. Burder on Mental Discipline.—2 Miller's Letters on Clerical Manners and Habits.

ART. XII.—An Elementary Course of Biblical Theology, translated from the Work of Professors Storr & Flatt, with Additions. By S. S. Schmucker, A. M. &c.

NOTICES OF RECENT PUBLICATIONS.—Motte on Simplicity in the Christian Faith—Whitman on Denying the Lord Jesus—Unitarian Controversy at Charleston, S. C.—Poems; by the Author of "Moral Pieces in Prose and Verse"—Dewey on the Use of the Epistles.

INTELLIGENCE.—Dr. Beecher and Mr. Beman's Convention on Revivals—Theological School in Cambridge—Young Men's Unitarian Book and Pamphlet Society—Unitarian Dissenters' Marriage Bill—British and Foreign Unitarian Association—Second Unitarian Church in New-York—Obituary.

Boston, Sept. 1.

MEDICAL LECTURES—*Boston.*

TIME CHANGED.

MEDICAL Lectures of Harvard College will begin the THIRD WEDNESDAY IN OCTOBER, at the Medical College, Mason street, Boston. The time having been changed from the THIRD WEDNESDAY IN NOVEMBER, when they formerly began.

WALTER CHANNING,
Dean of the Medical Faculty.

BOOKS CHEAP.

PALEY'S WORKS, complete—Spectator—Goldsmith's Animated Nature—Barbauld's Lessons, with plates,—for sale by N. S. SIMPKINS, & Co. Court-street, Boston. Sept. 1.

SPRAGUE'S ADDRESS—*Cheap Edition.*

This day published, by BOWLES & DEARBORN, 72 Washington-street, An Address delivered before the Massachusetts Society for the Suppression of Intemperance, May 31, 1827. By *Charles Sprague.* Printed by request of the Society. *Second Edition.*

Sept. 1.

MR. WHITMAN'S DISCOURSE.

2d Edition.

BOWLES & DEARBORN, 72 Washington-street, will publish, early next week, A Discourse on *Denying the Lord Jesus.* By BERNARD WHITMAN, of Waltham. Sept. 1

POETRY.

The following lines are from the "Desolation of Eyam," by William and Mary Howitt, authors of the Forest Minstrel and other Poems.

Our prime stars sink; our crown'd ones depart;
They who have shone before us from the days
Of youngest life;—and they who seem'd to start
Suddenly forth in glory's proudest blaze,
Are falling!—falling!—as if nought could save
Them, and the splendour of our age,—they go;
And in the darkness of the eternal grave
The laurell'd heads lie low.

'The old, accustom'd faces which have met
Our out-goings ever, year succeeding year;
The old, familiar friend, whose form was set
Before us, like a tower against all fear;
The latest found, but—Oh! the noblest minds,
Warm hearts and brilliant spirits disappear;
And life's green tree, torn by tempestuous winds,
Stands leafless, though not sear.

'But what is this? The language and the cry
Of sorrowing man, in every age and nation,
Which gave him birth, to wonder, weep, and die;
The pride, the sport, the mystery of creation,
Born to behold how death sweeps down all other
Beautiful beings, and then to have his doom;
Whilst Nature, like a most unnatural mother,
Smiles on her children's tomb,—

'Yes! smiles unpitying, and unshuddering keeps
Her way in peace and glory, whilst the blood
Of slaughter'd hosts her flowery bosom steeps:
The flame-wing'd earthquake and the greedy flood
Consume their thousands; and each strange disease
Walks forth in scorn to wither up the might
Of populous cities, and the joyful ease
Of homes embower'd in light.

'Calmly the sun shines on the crushing tread
Of a vast empire's armies, forth in all
Their dreadful will, o'er suffering kingdoms led;
As calmly shines upon that empire's fall.
Thousand on thousand of revolving years,
Has fled o'er human ignorance, human crime;
Yet lo!—the earth, how lovely she appears!
The cold heavens how sublime!

'Thus, in the hour of darkness, did the foe
Of my heart's quiet and the hopes of man,
Breathe blackness o'er my musings; and a woe,
Like the last pang of Nature, through me ran;
When, suddenly, from the soul's deepest dwelling,
There rose a glow of comfort, and a voice
As of a mighty prophet, who, dispelling
The darkness, said—"Rejoice!"

'"And is it thus, thou feeble one?" he cried,
"That God hath given thee a discerning power
To see how love and beauty, side by side,
Wait on thee; and dost feel in every hour
A sympathy of joy with all that lives,
And deathless thoughts which are not sent in vain;
But thy soul's dark heaven's own sure impulse drives
Into the eternal main.

"Then well may earth be glad:—then well may sail
Nature sublimely on her course forever;
Knowing that stars may sink, that worlds may fail
But time, or Death, have (has) not the power to sever
Man's radiant soul from life;—but still her eye
Beholds him, when cold earth closes o'er him,
Come forth to all the brightness of the sky,
With not a cloud before him."'

EDUCATION.

Education of Females.

The remarks in our last, from the Journal of Education, on the subject of Female Education, cannot fail, we think, to have excited an interest which will render the remaining part of the article acceptable.

If the question is asked in relation to females, What is good education?—the answer ought to be exactly as in the case of the other sex—whatever tends to usefulness. The opinion that woman is to be educated so as to secure the greatest possible amount of admiration, may be current in the circles of fashionable folly in other countries, but is not worth considering where fortunately there are few families disposed to regard dissipation as reputable because prosecuted by system or countenanced by wealth. Usefulness in female life implies elevated and generous views of human happiness,—a correct estimation of the value of those little but important circumstances which involve so much of the charm of retired life, and favor the best development of woman's genuine worth,—a happy perception of order and harmony and grace,—a true and refined sensibility,—a generous spirit of devotion to the happiness of others,—a mind expanded and ennobled by religious principle, and prepared to diffuse these elements of improvement over the whole sphere of its influence.

Whatever qualities of mind and heart are useful or estimable in a daughter or a sister, should be the chief objects of attention in the course of education. For whatever renders a woman valuable or lovely in these relations, will naturally develop itself, when the range of duties is widened into those of a wife or a mother. To such qualifications for enjoying and dispensing happiness all the departments of education should be strictly subordinate. The value of health and exercise, of recreation, of personal accomplishments, of intellectual acquirements, arises from their subserviency to these higher objects. Let females, then, be graceful, let them be accomplished, let them be learned; but, above all, let them be useful; and let their education be conducted with express reference to this result. The value of this result, we are aware, is freely admitted; but it is seldom acted on in imparting instruction, or exerting any other influence which results from the relations of teacher and pupil. It is taken for granted that if girls are well taught in literature and science, the consequence will necessarily be that they will become possessed of every trait of excellence. Hence the vast amount of time and pains bestowed on a page of a book, or a lesson in intellectual discipline, and the slight and transient notice taken of any thing purely moral in its relations,—the inexpressible formality and awkwardness with which topics of personal improvement are managed,—the feeling that the teacher is wandering off into the works of supererogation, when he prefers pointing out a genuine moral beauty of thought to selecting a passage of striking expression.

The sphere of life in which one female is to move may modify the plan of education, and affect the selection of branches, so as to make them vary according to the prospect arising from different circumstances. But there is no condition in which the guidance and regulation of the affections is not of vastly greater consequence than the mere discipline of the intellect. It may be very proper for one female to devote a large amount of time to intellectual cultivation, and to carry it into many branches, and to pursue these to a great extent; it may be improper for another to aim at such a course, or to attempt to win a character for high attainment; but the moral objects of education are equally important to both; because both are destined to sustain the same species of relations in life.

A just conception of the great objects of education, would, we think, be an equal security to the female sex that their improvement would not be unworthily narrowed or suspiciously kept down, and that their time would not be so unduly monopolized by mere study, while they were unthinkingly left to acquire the more important qualifications for actual life by their own unaided efforts in after years, and as the result, perhaps, of those failures which form the sadness of human experience. To effect a reformation of the education of females, no formal measures or particular course of study is needed; all that is wanted is, that instructers should form correct ideas of its objects, and aid their pupils in tracing the connexion between every step of their progress, and the end to be ultimately attained. The teacher should be the mental guardian, to place the learner's mind in such an attitude before all objects that a moral light may fall upon it. It is not advisable that the instructer should become a preacher, or a dealer in moral harangues: this would not suit the purpose: it would produce a formal and artificial character in the young. But a teacher of competent ingenuity is capable of communicating, in many ways, that silent unassuming instruction which flows naturally into the heart, and comes forth again in the character. Expedients vary with every mind on which they are to be tried, and with every subject from which they are to be drawn: to prescribe them in so many words would be impossible: several have been occasionally hinted at in the course of these articles; but to a ready mind they need neither be few nor far sought.

From the thoughts expressed in this article, none of our readers, we hope, will infer that we would recommend lowering the standard of female education in regard to intellectual pursuits. Very far from such a result is our actual wish. We would extend and elevate this department of education. But we would purify it by selecting more carefully the useful from the indifferent; and we would assign a large proportion of time and attention to direct moral improvement.

MISCELLANY.

THE SABBATH IN NEW-ENGLAND.

The observance of the Sabbath began with the Puritans, as it still does with a great portion of their descendants, on Saturday night. At the going down of the sun on Saturday, all temporal affairs were suspended; and so zealously did our fathers maintain the letter, as well as the spirit of the law, that, according to a vulgar tradition in Connecticut, no beer was brewed in the latter part of the week, lest it should persume to *work* on Sunday.

It must be confessed that the tendency of the age is to laxity; and so rapidly is the wholesome strictness of primitive times abating, that, should some antiquary, fifty years hence, in exploring his garret rubbish, chance to cast his eye on our humble pages, he may be surprised to learn, that even now the Sabbath is observed, in the interior of New-England, with an almost judaical severity.

On Saturday afternoon an uncommon bustle is apparent. The great class of procrastinators are hurrying to and fro to complete the lagging business of the week. The good mothers, like Burns's matron, are plying their needles, making "auld claes look amaist as weel's the new;" while the domestics, or help, (we prefer the national descriptive term) are wielding with might and main their brooms, and *mops*, to make all *tidy* for the Sabbath.

As the day declines, the hum of labour dies away, and after the sun is set, perfect stillness reigns in every well-ordered household, and not a foot-fall is heard in the village street. It cannot be denied, that even the most spiritual, missing the excitement of their ordinary occupations, anticipate their usual bed-time. The obvious inference from this fact is skilfully avoided by certain ingenious reasoners, who allege that the constitution was originally so organized, as to require an extra quantity of sleep on every seventh night. We recommend it to the curious, to inquire, how this peculiarity was adjusted, when the first day of the week was changed from Saturday to Sunday.

The Sabbath morning is as peaceful as the first hallowed day. Not a human sound is heard without the dwellings, and but for the lowing of the herds, the crowing of the cock, and the gossipping of the birds, animal life would seem to be extinct, till, at the bidding of the church-going bell, the old and young issue from their habitations, and, with solemn demeanor, bend their measured steps to the *meeting-house*. The family of the minister—the squire—the doctor—the merchants—the modest gentry of the village, and the mechanic and laborer—all arranged in their best, all meeting on even ground, and all with that consciousness of independence and equality, which breaks down the pride of the rich, rescues the poor from servility, envy, and discontent. If a morning salutation is reciprocated, it is in a suppressed voice; and if, perchance, nature, in some reckless urchin, burst forth in laughter, "My dear, you forget it's Sunday!" is the ever ready reproof.

Though every face wears a solemn aspect, yet we once chanced to see even a deacon's muscles relaxed by the wit of a neighbor, and heard him allege in a half deprecating, half laughing voice, "The squire is so droll, that a body must laugh, though it be Sabbath-day."

The farmer's ample wagon, and the little one-horse vehicle, bring in all who reside at an inconvenient walking distance—that is to say, in our riding community, half a mile from the church. It is a pleasing sight to those who love to note the happy peculiarities of their own land, to see the farmer's daughters blooming, intelligent, and well-bred, pouring out of these homely coaches, with their nice white gowns, prunel shoes, leghorn hats, fans, and parasols, and the spruce young men with their plaited ruffles, blue coats, and yellow buttons. The whole community meet as one religious family, to offer their devotions at the common altar. If there is an outlaw from the society—a luckless wight, whose vagrant taste has never been subdued, he may be seen stealing along the margin of some little brook, far away from the condemning observation and troublesome admonitions of his fellows.

Towards the close of day, or (to borrow a phrase descriptive of his feelings who first used it) 'when the sabbath begins to *abate*,' the children cluster about the windows.—Their eyes wander from their catechism to the western sky, and though it seems to them as if the sun would never disappear, his broad disk does slowly sink behind the mountain; and while his last ray still lingers on the eastern summits, merry voices break forth, and the ground resounds with bounding footsteps. The village belle arrays herself for her twilight walk; the boys gather on 'the green;' the lads and girls throng to the 'singing-school;' while some coy maiden lingers at home, awaiting her expected suitor—and all enter upon the pleasures of the evening with as keen a relish as if the day had been a preparatory penance.

HOPE LESLIE.

INDISCREET ALLIANCES.

The following circumstance, well known to the writer, may serve to illustrate the criminality, as well as the impolicy, of forced marriages. A young lady, with the approbation of her family, had permitted her affections to be engaged by a gentleman, with whom there appeared every reason to anticipate a propitious union: when, however, he imagined himself sure of her, he manifested a peevishness of temper, and propensity to covetousness, which many take greater pains to conceal until they have secured their object. For a long time, however, her attachment remained unshaken, till at length it gave way under repeated provocation: she ceased to love one whom she could no longer esteem, and the union was given up by mutual consent. In the process of time she was again addressed by a gentleman, apparently more deserving; and the connexion promised the happiest results, till their felicity was interupted by the intemperate conduct of her former lover, whose attachment was again revived from this circumstance, and which manifested itself by threatening destruction to his rival, to the object of his affections, and to himself. As he was connected in business with the young lady's father, he could not disengage himself without considerable inconvenience to the family. Under these circumstances, they resolved to sacrifice her happiness to their own interest; and while the father imprecated vengeance on her head, should she persevere in her refusal, the mother, better skilled in the arts of persuasion, besought her consent to the union, on her knees! Thus beset on every side, and with a heart torn by contending passions, she relinquished the object of her sincerest attachment, and yielded her hand to the man who, but for his own misconduct, would never have known a rival. She had that grief to see her discarded friend expire in a few months in a state of mental derangement, the consequence of his severe disappointment.

The subsequent conduct of her husband but too well justified her apprehensions, and put her truly meek and patient temper to the severest trial. The depressing effects on her mind were such as might have been expected: although naturally formed for domestic life, she never *shone* either as a wife or mother. Her family evidently suffered no less than herself from the consequences of this early oppression.

The deep contrition evinced by her husband, in her dying moments, could neither protract her existence, nor recall his past misconduct:—the performance of duty to *living* relatives, is of much more value than the most humiliating concessions to *dying* ones.

Whether any advantages to be derived from a forced union can sufficiently compensate for the sacrifices it demands, and evils with which it is almost always attended, those who have tried the experiment are, perhaps, the most competent to determine.

It is true, that at this eventful period a parent's task is most difficult and anxious. The utmost wisdom and prudence, united with the sincerest affection, sometimes prove of no avail. An appeal to reason, by a fair and candid representation of the probable consequence of a step about to be taken, may sometimes have a happy effect, especially where the character has been previously formed by judicious management. If this had not been the case, it is indeed too much to expect any great degree of pliability, or self command, in an affair in which the most powerful principles of our nature are implicated.

It sometimes happens that, notwithstanding all the prudent endeavors of a parent, the decisive step is taken, and the fate of the object of solicitude is unalterably fixed, up to the very confines of this mortal life. When this is the case, whatever previous disapprobation it may have excited, if the happiness of the child (not the authority of the parent) has been the primary object, it still remains so. To abandon a much loved being for one false step taken at an inexperienced age, and which may prove its own punishment, is totally unlike the conduct of the universal Parent, who, patient and long-suffering, is accumulating benefits on the heads of His children, notwithstanding all their reiterated offences.

Especially should parents endeavor, if possible, to restrain their resentment against those who have obtruded into their families; for as the "twain are now become one flesh," the displeasure manifested against one, must eventually inflict pain upon the other, besides the hazard of creating discord, and making a breach between the parties, which it may be impossible afterwards to heal.

[*Mrs. Taylor.*

SEA BATHING.

The difference between sea bathing and bathing in fresh water, I apprehend to be more considerable than people are generally aware of. Previous to experiment, a difference might be expected from what we know of the different nature of the two waters.—Sea-water contains on an average 1-28th salt, that is about three pounds and a half of salt to a hundred pounds of the water. The internal action of sea-water will give us some definite idea of its effects upon the skin. Only a pint of it taken internally, stimulates the alimentary organs into a very powerful action. Fresh water produces no very sensible effects internally; applied externally it appears to be merely a swift conducter of heat and a partial cleanser of the skin. Besides producing all the good effects upon the skin, sea-water is stimulating and detergent, rendering a person less liable to take cold, as the stimulus of the salt compensates in some measure for the loss of the heat which is suddenly abstracted from the body. On coming out of the salt-water, there is a return of more warmth and glow upon the skin, and the circulation is livelier, and the cheerfulness and freedom of action greater; debility and head-ache are also less liable to follow than from bathing in fresh water.

R. I. American.

Important Improvement.—Mr. Williamson, of Maryland, has invented an implement for setting the teeth of Saws. It is so constructed as to comprise all the graduated notches (as employed in Saw-sett plates in common use) in one notch. This he has effected by means of a key, (if it may be so called) similar in form to a magnet, or musician's sounding key, which is inserted in an *inclined brass mortice*, by which *inclination* it *closes* or *expands* (when moved) to any consistency of Saw that may require setting. Another obvious advantage of this most simple and ingenious contrivance, over all other tools of the sort, is its *easy repair*. When the key (the opposite part) is rendered useless either by wear or accident, it can be replaced by a common smith, at an expense not exceeding ten, or twelve and a half cents. We learn that they are now manufactured in this city.

Phila. Eve. Post.

MOTTE'S SERMON.

"Simplicity in the Christian Faith Alike Scriptural and Powerful,"

A Sermon delivered on the morning of Lord's Day, July 1, 1827, at the second Independent Church in Charleston, S. C. by Mellish J. Motte.

Just received and for sale by Bowles and Dearborn, 72, Washington Street.

A TALE of Warning; or, the Victim of Indolence 50 cents.

Matilda Mortimer; or, False Pride 50.

Bear and Forbear. 63 cents.

Rose and Agnes; or, the Dangers of Partiality. 50 cents.—Scenes in Asia, with 84 plates.—Hume and Smollet's England, with 49 plates, in one volume—just received and for sale by James Loring, No. 132 Washington Street. Aug. 25.

GROTON DOCUMENTS.

THIS day published, and for sale at the office of the Christian Register, and also by Bowles & Dearborn, 72 Washington Street—A collection of FACTS and DOCUMENTS relating to ECCLESIASTICAL AFFAIRS in GROTON, MASS. occasioned by the publication of 'the Result of an Ecclesiastical Council convened at Groton, Massachusetts, July 17, 1826,' and intended to correct misstatements made, and supply material facts suppressed, by the authors of the result. Aug. 18.

WARE'S DISCOURSES.

FOR SALE, at the Christian Register Office, neatly bound, a few copies only, of the first edition of Ware's Discourses on the Offices and Character of Jesus Christ,

The cheap edition of this work may also be obtained at the same place, for distribution.

July 14.

LIBERAL PREACHER, No. 2.

THIS day published, by BOWLES & DEARBORN, 72 Washington-street, No. 2 of the *Liberal Preacher*, for August; containing a Sermon by Rev. Dr. *Thayer*, on Revivals of Religion. Aug. 4.

LINCOLN'S SCRIPTURE QUESTIONS,

For Sabbath Schools.

FOR sale by LINCOLN & EDMANDS, 59, Washington-street, *Lincoln's Scripture Questions*, with the Answers annexed; giving, in the language of the sacred volume, interesting portions of the history, and a concise view of the doctrines and duties exhibited in the Bible.——Price, $8 per hundred.

July 28.

MR. DEWEY'S DISCOURSES.

JUST published, at this office, "Two Discourses, designed to illustrate, in some particulars, the original use of the Epistles of the New Testament, compared with their use and application at the present day. By Rev. Orville Dewey, Pastor of the First Congregational Church in New Bedford." For sale also by J. R. Buffum, Salem, and by B. Bates, New-York.

may 19

SWAIM'S PANACEA,

For the cure of Scrofula, or King's Evil, Ulcers, Rheumatism, Syphilic, Mercurial and Liver Complaints, and most diseases arising in debilitated constitutions, or from an impure state of the Blood, &c. &c.

THIS Medicine has acquired a very extended and established celebrity both in hospital and private practice, which its efficacy alone has supported upwards of eight years.

As a *spring* or *fall* purifier, it has given new constitutions to thousands; it is by its *operation on the blood* that such surprising cures have been performed on those who were supposed to be labouring under pulmonary affections, &c. &c.

The effect of this medicine is such as not to interrupt either business or pleasure, and requires only the common restraint of moderation in diet. It is conveyed by the circulating fluids, and corrects their tendencies to the numerous diseases which originate in vitiated blood, diseased liver, or depraved appetite. It is a safe medicine, and removes all those evils which an unsuccesful use of mercury so often occasions. *No one, however, is advised to take it, without first fully convincing himself of the truth of what is here stated, and the rectitude of the proprietor's intentions.*

This Medicine has the singular fortune, a just tribute to its great merit, of being recommended by the most celebrated practitioners of Medicine in the United States, and elsewhere, whereas not one of the spurious mixtures made in imitation of it, has the least support from the medical faculty. This fact offers an argument so plain and conclusive, that it needs only to be mentioned to enforce conviction.

From Dr. Wm. Price, formerly Surgeon of the Pennsylvania Hospital, &c.

LIVERPOOL, (ENG.) SEPT. 1823.

The Vegetable Syrup, called Swaim's Panacea, prepared by Mr. Swaim, of Philadelphia, has recently been introduced here by Dr. Price, from the United States of America, where it is now extensively used in the treatment of a variety of Chronic Diseases.

Of the efficacy of this preparation, Dr. Price has had abundant and most satisfactory evidence, during a course of experiments made under his direction, whilst Surgeon of the Pennsylvania Hospital; and since his arrival in England, he has had the good fortune of witnessing many additional instances of its successful administration.

The diseases in which this medicine has been particularly useful, are those arising from constitutional causes—as in the various forms of Scrofula, whether affecting the bones, joints, or soft parts; and in cases where a disposition to this disease is manifested by debility only, it operates as a preventive to the local disease by its beneficial effects on the constitution. It is equally efficacious in Mercurial disease, and in the secondary forms of Syphilis, and has lately been given with marked success in chronic diseases of the Liver, which had resisted the careful exhibition of mercury. It has, likewise, very recently been administered with decided advantage, by one of the most distinguished Surgeons in London, in a case which had entirely destroyed the right eye of the patient, and a great portion of the side of the face. WM. PRICE, M. D.

TO THE PUBLIC.

The numerous and multiplying frauds committed on the public, by numerous mixtures in imitation of this well known medicine, are alone satisfactory evidence of its superior virtue, without any other proof. There are now at least twenty *imitations* of it; but these imitations are all deficient in one *important requisite*—they are far from possessing the VIRTUES OF SWAIM'S PANACEA.

Price $3 per bottle—for sale by JONATHAN P. HALL, Jr. No. 1, Union Street.

July 14.

MRS BARBAULD'S WORKS.

THE Cambridge edition of Mrs Barbauld's Works, in three volumes complete, may be had at 156 Washington-street. In boards with cloth backs 87 1-2 per vol. Elegantly bound in calf, and marbled, at $1 25 per vol. Those who wish to exchange their sets in boards for those bound in calf, as above can do it at $1 50 for the binding of the three vol

The "*Essay on the origin and progress of Romance Writing*," may also be obtained as above.

This essay is so printed, as to form a continuation of the third volume of the Cambridge edition of that lady's works, and will be found by those possessing the set, a most valuable addition thereto. With her wit, imagination, eloquence, and fine sense, readers have become familiar, in the writings already before the public; but her various and extensive acquaintance with polite literature is evinced in the present essay more than in any production of her pen. To such as may feel surprise that this piece did not appear at the same time with Mrs B's other works, it will doubtless be a sufficient apology to say, that it was not possible to procure it earlier, or easy indeed to procure it at all. So rare is the work to which this essay is prefixed, (British Novelists, Lon. 1810, 50 vols. 12mo.) that it became necessary to transcribe it entire, and it is now printed from a manuscript copy.

New title pages of each volume are printed, and stitched up with the essay, which will be furnished to the subscribers to Mrs. Barbauld's Works at 12 1-2 cents. March 17.

MOTHER AND DAUGHTER.

FAMILIAR Letters between a Mother and her Daughter at School. By Mrs. Taylor and Jane Taylor, with a frontispiece—just published, and for sale by JAMES LORING, No. 132, Washington-street.

Rarely do we meet with a book, which, in such an artless, but beautiful style, lays open the tender heart of a fond mother, and the simple, unsuspecting honesty of a dutiful daughter. Whilst the young mind is delighted with the narration of entertaining incidents, religious instruction fastens on the understanding.

Mrs. Taylor's Hints to Females; Maternal Solicitude; Reciprocal Duties of Parents and Children: Memoirs of Jane Taylor. Aug 18.

CHRISTIAN VISITANT.

THE *Christian Visitant*, or *Religious Miscellany*, Vol. 1. No. 4, for July and August, is this day published by N. S. Simpkins & Co.—Court Street, Boston.

CONTENTS. Variety; Despondence; Religious Sympathy; why are not the Means of Religion more efficient; a Sermon on Spiritual Influence; a few word respecting Christian Piety; Union among Christians; JUVENILE DEPARTMENT. the Selfish Boy Reformed. POETRY. A Summer Evening; the Sabbath School; Appeal for the Heathen. MISCELLANEOUS. The Christian; Schooling the Heart; Devotion; Sunday School Anecdote. INTELLIGENCE. The American African Colony; Horrors of Idolatry.

This periodical is not controversial, but purely practical, and peculiarly designed to promote practical piety and virtue. Aug. 11

CLERICAL MANNERS AND HABITS

JUST published and for sale by BOWLES and DEARBORN, 72, Washington-st.

Letters on Clerical Manners and Habits; addressed to a Student in the Theological Seminary in Princeton, N. J. By SAMUEL MILLER, D. D.

☞ For sale also at this Office.

June 9

JUST PUBLISHED,

BY R. P. & C. WILLIAMS, 79 Washington-street. "*Candid Examination of the Episcopal Church*" in two letters to a friend. Fourth edition. To which is added, "*A Consideration of some popular objections to the Episcopal Church.*" August 4.

ELEMENTARY GRAMMAR

FOR SALE, at *half* the *price* of *many other Grammars in use*, at JAMES LORING'S Bookstore june 9.

CHRISTIAN REGISTER:
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For the Editor, by
SAMUEL B. MANNING.